19.

A New

NARRATIVE

OF

A Gent. of Grays Inn,

Relating to

Mr. Turbervill's Last NARRATIVE

Concerning the

Horrid Popish Plot.

Parce PUER Stimulis, & fortius utere Loris: Ovid.

THis is a piece of Jesuitism to do evil that good may come thereof, but it is the duty of every good Christian to do good for evil: To tell a Lie politickly to clear a man's self, is an evil of the Church of *Rome*, and a ready way to prove a man a Jesuit; But if that falsehood is designed for the ruine of our Neighbour, it carries a more ugly aspect, and is a positive contradiction to the purity of that Doctrine, which commands us, *To render good for evil, and to love our Neighbours as our selves.*

I cannot therefore, when I see a Lord beheaded, or a Traytor hanged, refrain from pity, or with-hold my Prayers, and I am not of the humour of the rabble, to insult and glory in another's misery, I know that it is an argument of a villanous disposition to tyrannize and abuse those wretched ruines, which are under the mercy of the Law, whose severity is bitter enough without aggravation: A noble mind, doth (out of native goodness) shew a kind of sweetness in the disposition, which, if not the man, doth pity his misfortune, but never doth increase his sorrow, by baser usage than doth become his Justice.

In the Title-page of a late Narrative, which bears the Name of *Mr. Turbervil*, here are these words, *An Account of the Gentleman of Grays-Inn, who appeared in Court before the Lord High Steward to invalidate Mr. Turbervill's Evidence*, which words are the Prologue to an after-lying, malicious, impertinent and unchristian-like Tragedy, of the said Gentleman's Reputation, and might much rather have been termed, *An horrid Account of a barbarous and bloudy Design to bury a man alive.*

What

What is ſpoken of me in the Title-page is falſe, and the firſt Scene a Lie; So that what concerns me in that Narrative, is like the Devil, a Lyar from the beginning: And thus I prove it, I did appear barely in obedience to an Order of the Honourable Houſe of Peers, dated 27 *November*, 1680; And I was no voluntary Witneſs, as may appear by the Lord *Stafford*'s Tryal, p. 121, 122. I take it, there is ſome difference betwixt ſummoning upon a Deſign to invalidate, and appearing upon a Deſign to invalidate, which if Mr. *Turbervill* had well conſidered, I verily believe he would never have ſhewed his Teeth ſo much againſt me.

Yet notwithſtanding, I was no voluntary Witneſs, I do here profeſs, and ſtand upon it, as a Principle of my Religion, That, had I known any matters certainly true, which would have preſerved the Lord *Stafford*'s Life, (though I were in all likelyhood to be murdered by the Papiſts, or by being expoſed, as now I am to popular fury) I would and ought to have declared them.

Cruelty is no ſign of Courage, in a *martial* humour, and raſhneſs is a grand impeachment of a man's diſcretion; I and my Family are quite undone, ſhould the World believe what Mr. *Turbervill* ſo cruelly, raſhly and impertinently (to his purpoſe) reports of me.

Let him remember the ſaying of *Valence* to *Edward* II. *In heat of Blood to kill, may ſeem of valour, which yet on cooler terms may touch of murder: Your victorious ſword is imbrowned with honour, let it not ravage where it no reſiſtance: To ſpill where you may ſave obſcures your Glory, to ſave where you may ſpill proclaims your Goodneſs.*

If our thoughts of this ſhall not excite his pity, then *miſerere mei Deus!*

I thank God I have read ſomething, and I do both remember and abhor the damnable Principles of the Papiſts, death and deſtruction are the Jeſuits Catechiſm: And Mr. *Turbervill* himſelf (of his Cloiſter, becauſe amongſt thoſe Brethren (inſtead of ſeraphick Piety and Purity of Religion) he could obſerve nothing but Malice, Envy, Backbyting and Detraction of one another: How his proceedings againſt me (in his laſt Narrative) with ſuch violent ſcandals agrees with this ſo pious and chriſtian-like Reſolve, I cannot determine, but this I know, that I am abuſed.

'Tis not the leaſt of our happineſs, as *Engliſh*-men, that every man is allowed (by the wholſom Laws of this Kingdom) the liberty of being heard, before he can be legally condemned: I therefore, as my Birthright, claim that Freedom, and humbly begg of all the World, eſpecially all good Proteſtants, not to wreſt or enforce, the plain meaning of this my juſt and abſolutely neceſſary vindication of my ſelf, to deviate from its true Deſign, to the ſervice of Malice or Popery.

And I do ſincerely profeſs, That I do not here intend to detract from the credit of Mr. *Turbervill*'s Teſtimony; but if any thing herein ſhall efface the monſtrous uglineſs of that Character he is pleaſed to give me, and falſifie what he ſays in my particular, I humbly beg that it may not be conſtrued to invalidtae his Evidenc; What his Narrative ſpeaks in relation to the truth of that, does not concern me further, than that I am a Proteſtant, and highly obliged to himſelf and all the reſt of thoſe worthy Gentlemen, who (by their timely Diſcoveries) have been bleſſed inſtruments in the preſervation of our Lives, Religion and Government.

Mr. *Turbervill* is pleaſed to ſay, *That without doubt I had large promiſes from the Popiſh party, which I thought would be prevalent*: 'Tis beyond a Female principle, and ſome ſort of Preſumption in that, to determine what I thought, Heaven has reſerved that as the peculiar buſineſs of his own Omniſcience: And whether it happens to be right gueſs'd, or not, I muſt leave to the judgments of ſuch as know me better, however, it is an uncharitable ſtabbing cenſure. The Evidence I gave was about a Diſcourſe that had happened betwixt Mr. *Turbervill* and me, which you may ſee in the Lord *Stafford*'s Tryal, page 121. I am not here about to vindicate the Truth of my Teſtimony,

I leave that to the World, to believe as they please. It's strange to me that Mr. *Turbervill* should imagine that I was bribed to give that Evidence, which I must needs know (being a Barrister at Law) would be improper for the Prisoner's purpose: Or that if I had been bribed, I presume no man will believe but that the *Roman* party would have made a better bargain, than for me to declare an impertinent Evidence.

But yet I do say, That if what I spoke had greater weight than I believe it had, and was received by every Body as an undoubted Truth, even that could not abate the due credit of Mr. *Turbervill*'s Evidence; for if he was (as I believe) a Papist at that time, when he spoke to me, it was then his Principle to conceal any thing that might tend to a Discovery of their *Hellish* Plot. And now, good Mr. *Turbervill*, why so angry?

Impetit animum, nec potest verbere vinci.

I would fain know how my Wifes Fortune concerns his Credit? What he now means by small or great? And why he seems to summon me to an account, by saying that the same is now almost spent? O impertinent insulting Tyranny! 'twill be good to remember,

Altius quæ sit quam te Fortuna, Ruinam
Majorem timeas. ——— Juvn.

Too great a care improperly expreſt, doth often loſe the cauſe it ſtrives to advantage.

But that Mrs *Turbervill* ſhould know, (and make it as part of an undoubted Truth, in his Narrative,) that I was firſt called to the Bar, and then afterwards, upon the credit of that, married a Wife, ſeems wonderful to me; and in that, I may ſay, he is more than Omniſcient, for he knows that, and declares it as a poſitive Truth, which really never was, (as I believe, for I dare not be poſitive, ſince he affirms the contrary.) I take it that I was firſt married in *April*, and afterwards called to the Bar in *Trinity-Term* 1679. Perhaps *Trinity-Term* might be before *April*! who can tell? No, no, there is ſomething in this more than I underſtand, 'tis a kind of a charm upon my intellects, and (I may ſay) that I am almoſt bewitched not to believe my own ſenſes, and yet I do not hold the Doctrine of Tranſubſtantiation.

But ſuppoſe I had been married upon the credit of my being called to the Bar, what is that to his purpoſe? or how does it ſtrengthen his or weaken my Evidence? The Long Robe is no mean Foundation to build a good Fortune on.

Had my condition ever been as calamitous as Mr. *Turbervill* would make the world believe it once was, his charitable endeavours are not now wanting to render the ſame much worſe, by expoſing me to the hatred and fury of mankind: And I need not fear (the more's my ſorrow) of finding ſome to cut my throat, if he ſhould be ſo cruel at any time, as to ſhew me dawb'd after his manner to the rabble. Temptations are the Works of the Devil; And if at any time he aſſaulted me, ſo as to draw me in to be guilty of my own murder, I heartily thank Almighty God for his Grace, that I am ſtill living, and do defie thee Satan.

I was never yet guilty of any ſort of *TREASONS*, *Murders*, *Felonies*, *Perjuries*, *Forgeries*, &c. So that if I was once poor, I kept my ſelf honeſt. Dr. *Oates* ſays, *That a man's poverty is no objection againſt his honeſty*: And when, not very long ago, I ſaw Mr. *Turbervill* in a low condition (as I thought) I pityed him, and would now fain know how he comes to daſh Poverty in the Teeth of Evidence? If a man (as he ſays) would do much to gratifie a perſon that had preſerved him from ſtarving, I do verily believe he would do much more to keep himſelf from ſtarving: But that a man ought to perjure himſelf, on a point of Gratitude, or upon any other account whatſoever, I thank God is none of my principle, nor indeed had I ever any temptation that way; which I proteſt to be true upon my hopes of Salvation.

L. Stafford's Tryal, p. 130.

What Mr. *Turbervill* deſigns to do with me I cannot tell, he renders me a man unprincipled, and in that a Beaſt; (as far as in him lies) yet when I think on God's providence, in my preſervation, againſt the hatred of froward men, I have no rea-

ſon

en to renounce my humanity, but much rather to admire his divine goodness. I will now give Mr. Tombyll a taste of my principles, which I have most reason to use in these lamentable times of distraction.

True Piety bindeth the Subject to deliver a good Sovereign, to bear with a bad, and to take up the burthen of Tyrants with a bended knee, hoping rather in times to merit abatement, than make it. (Bodin.)

The King in his Throne, is like the Sun in the Firmament, whose influence rules over all sublunary Beings: So the Authority of a Prince gives life and vigour to every particular Member of the Body politick; and he is not only Caput, *but also* Anima Reipublicæ; *And no Member ought to move against that Soul which is the Life of its being, or presume to accede too near this resplendent Head, (by intermeddling with the forebearing influences of the State Arcana) lest the brightness thereof should dazle the Adventurers into Blindness and Follies, and the heat thereof scorch them into Rebellion and Destruction.*

But suppose a Magistrate really tyrannical; it is no contemptible Question, Whether the evils of the redress may not be equivalent to the mischiefs imposed? *I remember* Livy's *Nec morbum ferre possumus nec remedium:* And Tacitus's Ferendi a Regum ingenia, neque usui esse crebras mutationes, *with exceeding dextrous homines, sed nec bene continua.* Et melioribus interrupta pensantur: *And* Seneca's Infæliciter ægrotat, cui plus periculi à Medico quam Morbo. *Poise the miseries of a Civil-war with the grievances of an unjust Magistrate, and the Ballance seems to me so unequal, that (if my Christianity fail) the apprehension of the inevitable misery by the sword, is sufficient to deter from such a damnable Practice: For though, the fury of incensed Tyranny may fall heavy upon many particulars, yet the bloody consequences of an intestine Sword are more epidemical and lasting: But if there be such Distemper in a State, as shall require amendment, lest it be left to the course of providence, and not (against the disposition of Heaven) be attempted by the sword of violence, For I never read that* Illegal, or Tumultuous, or Rebellious were proper Epithets for Reformation.

And the learned Bodin *saith,* Albeit by the sufferance of the King of *England*, controversies between the King and his people are determined by the High Court of *Parliament*, and sometimes by the Lord Chief Justice of *England*: Yet all the States remain in full subjection to the King, who is no ways bound to follow their advice, neither consent to their requests. *And yet, as to the right of the Subject, I hold with* Fortescue, *That* Rex Angliæ neq; per se, aut ministros suos, subsidia, aut alia quæ vis causa, imponit Ligeis suis, sine assensu eorum regni sui, in parliamento suo expresso.

So much for a taste, but should I proceed instead of a compendious Narrative I might make a large Volumn; wherefore I will conclude with a few Negative Votes, viz. *That Dominion is not founded in Grace, as the Jesuits and some others hold: That passive Obedience is fit for Fools, and those that know no better: Or that it is Lawful to bear Arms against the King, and resist him in matters of Religion and Conscience, I utterly deny and abhor: And from such as hold the contrary, I will withdraw upon our present Distractions.* Novi ego hoc seculum quibus moribus sit; Malus bonum, malum esse vult, ut sit sui similis; turbant, miscent mores mali; Rapax, Avarus, Invidus, sacrum profanum, publicum privatum habebit; Hiulca gens, &c.

From the Lords in the Tower, *and* SOME *that are out,*
From stabbing the King with Dagger or Vote,
From Ruine point blank, or nine miles about,
Good Lord deliver us.

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